

Phisick to Cure the Phrensy.

The second Part of *Democritus*
natu minimus K

Bringing some obsolete drugs perchance vulgarly
so esteemed, but indeed precious *Hellebore* from the far
remote *Northern* contemned *Orcades* gathered out of the
rich Garden of the Paradise of Sacred Writ very whole-
some and operative for curing all *Independents*, as wel the
grand Capital, Iesuitical, Politick, Popish, Heretical
Independent, as also the puny, shallow, simple, un-
certain, wavering, unbottomed, Schisma-
tical Independent of their desperate
deadly fits of Phrensy, either to
mend or end.

If with *Smal trash* they do not mend, they must
give *Democritus* leave (it being his natural and præ-
dominant passion) to laugh at their end, bee it never
so miserable; for they shal *Smart*.

By *Democritus*, for *Ri. Fosterschism*.
Difficile est satyram non scribere, licet nil profuerit.

Psal. 68. ver. 28, 29, 30.

Thy God hath appointed thy strength, stablish O God that, which
thou hast wrought in us,
Out of thy Temple upon Ierusalem, and Kings shall bring presents un-
to thee.

Destroy the company of the spear-men, and the multitude of the migh-
ty Bulls with the Calves of the people, that tread under feet pieces
of silver, scatter the people that delight in war.

LONDON: Printed, 1648.

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D*Emocritus* walking through the high and low places of this Realm, and obſerving few perſons either higheſt, or loweſt indued with the four Cardinal Virtues, but the greater ſort liberal, and bountiful to themſelves, but to no man elſe, and juſt, wiſe, and valiant for their own ends of Pride, Ambition, and Covetouſnes, pretenders nevertheles to Religion, and Piety, whoſe true fruits are Mercy, Juſtice, Humility, Gentlenes, Goodnes, Meeknes the tru fruits of the Spirit inconfiſtent with Pride, Emulation, Diſobedience, Ambition, and Covetouſnes, becauſe theſe are altogether of the fleſh; and obſerving alſo that thoſe who ſeek for Juſtices releife, are left to groan; and that thoſe who labour for Peace, and compoſure of our frantick diſtractions, are ſlighted and contemned, however weighty their reaſons, and motives bee; and that our diviſions, and blind ſtupidity in not diſcerning the cauſes, and cauſers therof beget every day new dangers, and more deadly miſchiefes; and that few men bend their ſtudies, and endeavors for the removal, and avoiding thoſe dangers, and miſchiefes, or for the diſcovery, and ſupplantation of the cauſers, and promoters therof, and of all our miſeries; and that as few men are inclinable, or willing to bee advertiſed, or informed therein, but moſt men much averſe from hearkening thereto, or entertaining a thought, that there is a Divine Decree in this our National ſcourge, ſome caſting al the blame upon the *King*, but none upon the grand *Reſuitical Prelate*, nor the ſwarm of croaking-Frogs yet remaining, as if they could not by their depth of policy creep as well into Parliaments and Armies, as into Biſhopricks and the Clergy, and as well, and as neatly perſonate Independents,

dents, and Schismatics; but some casting al the blame upon the Parliament, other some upon the *Scors*, and now at last other some upon the Army, which whether justly I mean not to determine, I leave it to the Lord of hosts and his next battels; all which hath appeared, and may still appear to bee so by our frequent and weekly scurrilous, scandalous, libellous, and some traitrous Pamphlets for many years past.

And being therefore moved with charitable compassion, and pity of his own Nation (although hee bee therefore contemned, and esteemed mad, as *Democritus* was of the *Abderites*) wil bring to every mans view in this one sheet & half, certain Texts of holy Scripture cited at large, which wil convince every mans judgement, if hee have any, or eyes in his head, that there is a divine vengeance, and decree in all, and that these croaking Frogs, unclean Spirits comming out of the mouth of the Dragon, out of the mouth of the Beast, out of the mouth of the false Prophet, the Spirits of Devils, working miracles by their exquisite and admirable Policies, and conveiances must go to the Kings of the earth, and the whole world for no other end, but as Gods instruments to gather them to the battail of the great day of God Almighty, Rev. 16. vc. 13, 14.

For the Lord God saith by *Isaiah* the Prophet, cap. 48. vc. 7. *I form the light, and create darknes: I make peace and create evil; I the Lord doe all these things.* And by *Amos* the Prophet, ca. 3. v. 6. *Or shall there bee evil in a City, and the Lord hath not done it?*

And by *Jeremiah* the Prophet, cap. 25. from the 14. verse to the end but principally these verses following.

V. 15. *For thus hath the Lord God of Israel spoken, Take the Cup of this mine indignation at mine hands, and cause al the Nations to whom I send thee to drinke it.*

V. 16. *And they shal drink and bee moved, and bee mad; because of the sword that I shall send among them.*

V. 26. *And all the Kings of the North, far and neer one to another, and al the Kingdomes of the world, which are upon the Earth.*

V. 27. *Therefore say thou unto them, thus saith the Lord of Hosts, the God of Israel, Drink, and bee drunken, and spew, and fall, and rise no more, because of the sword that I will send among you.*

V. 29. *For lo, I begin to plague the City, where my Name is called upon,*

upon and should you go free? yee shall not go quite; for I will call for a sword upon all the inhabitants of the earth.

31. The sound shall come to the ends of the earth; for the Lord hath a controversie with the Nations, and will enter into judgment with all flesh, and hee wil give them that are wicked to the sword, saith the Lord.

32. Thus saith the Lord of hosts, behold a plague shall go from nation to nation, and a great whirle wind shall bee raised up from the coasts of the earth.

And is England none of the nations? Or is the iniquity of England none iniquity? Was there ever any iniquity upon the earth, that hath not rained and raged in England for many years last past? Is it no sin for every man to make himselfe a Master in Israel, without a warrant or calling thereunto? Can any peremptory, arrogant, presumptuous undertaker of publick Ministerial Function without external Calling and Ordination any longer boast of his transcendent gifts and spirit, when hee hath read the 20, 21, & 22. verses of the 18. Chap. of Deut. viz. But the Prophet that shall presume to speake a word in my name, which I have not commanded him to speak, or that speaketh in the name of other Gods, even the same Prophet shall dy. And if thou thinke in thine heart, how shall wee know the word, which the Lord hath not spoken? When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is, the thing, which the Lord hath not spoken, but the Prophet hath spoken it presumptuously; thou shalt not be afraid of him. And the 14, 15, 16, & 17. ver. of the 14. chap. of Jer. viz. Then the Lord said unto mee, The Prophets prophesy lyes in my name, I have not sent them, neither did I command them; neither spake I unto them, but they prophesy unto you false visions, and divination, and vanity, and deceitfulness of their own hearts. Therefore thus saith the Lord, concerning the Prophets, that prophesy in my name, whom I have not sent, yet they say, sword, and famine shall not bee in this land, by sword and famine shall those Prophets bee consumed. And the people, to whom these Prophets doe prophesy, shall breakefast on the streets of Ierusalem, because of the famine and the sword; and there shall bee none to bury them; both they, and their wives, and their sons, and their daughters: for I wil pour their wickednes upon them. Therefore thou shalt say this word unto them, let mine eyes drop down, and mine

and day without ceasing: for the virgin daughter of my people is destroyed with a great destruction, and with a sore greivous plague. Is every man become a Pope? And have al derived peculiar supremacy from the devil as the Pope hath, to bee neither subordinate nor subject to any earthly dominion, government, or authority Civil or Ecclesiastical? Is it no sin for us to prescribe rules to that authority, from which wee derive our authority, & acknowledging it accept our creation, & confirmation of what wee are? Is such presumption, singularity, arrogancy, disobedience, false pretence of piety without meeknes, humility, and charity, no sin nor wickednes? hath God need of any of these hipocrisies, and deformities to reform his Church? Can that bee Gods cause, or a good cause, which any prodigal, riotous, effeminate, luxurious, lecherous man, or any person injurious, mercilesse, or hypocritical patronizeth and endeavoureth to maintaine? Is not hee reproved who taketh Gods Covenant in his mouth, and hateth to be reformed?

But this is not the time when God hath denounced this vengeance shall be inflicted on the earth, peradventure some wil say. God hath foretold them by his Prophet when it shal bee *videlicet* in the latter dayes. chap. 23. ver. 20.

The anger of the Lord shall not return untill hee have done, and untill hee have performed the thoughts of his heart: in the latter dayes yee shall understand it.

Chap. 30. ver. 24. *The fierce wrath of the Lord shal not return, untill hee hath done, and untill hee hath performed the intents of his heart: in the latter dayes yee shall understand it.*

To these Scriptures peradventure some wil reply that our dayes are not the latter dayes, they expect new lights (and in very deed by the way *Democritus* is of opinion that they shal receive new light out of darknes) and Christ to come down from heaven, and personally to raign on earth in the flesh 1000 years with the Saints, that were beheaded for the witnes of Iesus, and the word of God: but they make sure that the shame and reproach of this their gross error, and blasphemy shal not bee cast upon them on the earth by men; for they wil have 50 years accomplished before those 1000 years begin, and before that time they wil bee out of this life. But how will they evade their blasphemy

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blasphemy against Christ and his Gospel, when hee himselfe saith
by the Evangelist Saint John chap. 17. ver. 11. *And now I am no
more in the world, but these are in the world, and I come to thee, &c.*

Ver. 13. *And now I come to thee, &c.*

Ver. 14. *I have given them thy word, and the world hath hated
them, because they are not of the world, as I am not of the world.*

Ver. 15. *They are not of the world, as I am not of the world.*

And cap. 18. ver. 36. *Jesus answered, My Kingdome is not of
this world: if my Kingdome were of this world, my servants would
surely fight, that I should not bee delivered to the Jews, but now is not
my Kingdome from hence.*

And are not these the latter times, when the sorrows, and tri-
bulations foretold by our Savior Christ in the 24. cap. of Matthew
are now upon the world.

These procraftinators of Christs glorious comming to judge-
ment, and of the end of the world, and the perversers and con-
tradicters of the words of his own mouth, must give *Democri-
tus* leave to pity and laugh at them, unless they recant and repent
their gros Blasphemy; for poor souls either they do not, or they
will not take notice that there must bee a Beast (which they will
easily find to bee the very Antichrist, if they search the Scriptures
wel) which must have an Image, and must take worship to him-
selfe, and his Image, and must give marks in hands and fore-
heads, and that during the whole 1000. years, whilst the soules,
not the bodies of them, that were beheaded for the witnes of *Je-
sus*, and the word of God, for not giving the Beast worship, nor
taking his markes, lived and reigned with Christ those 1000.
years and none other: for these very words of the 4. v. of the 20.
cap. of the Revel. they pervert and mistake: neither take they
notice of the rise of the Beast in the 600. year after Christ, nor
that those 1000. years from the said rise are the extent of the
Beasts continuation, and expired within 20. If they compare the
18. verse of the 13. chapter of the Revel. with the said 4. v. of the
20. and rest unsatisfied, are they not worthy to bee laughed at?
Democritus likewise bringeth to the view of these gainsayers,
and spiritual singularists, and selfe-justiciaries, who consider
not their own Frailty, and Imbecility in retaining Spiritual
Graces.

1. The history of the Apostle *Peter*, his confident undertaking to dy with Christ, and notwithstanding after al that his denying, and forswearing him, saying *that hee knew not the man*. Alas poor Iusticiaries are wee, it wee rest upon our own strength, abilities, and gifts; and if Christ pray not for us, certainly Satan wil winnow us.

2^{ly}. The measure of the holy City new *Ierusalem* descending out of heaven from God (which therefore cannot bee an earthly fabrick, and material City; yet on earth it must bee, and must have the Lord Almighty, and the Lamb for its Temple) by the measure of a man, that is of the Angel; And that by the rule of 12. the root of the new *Ierusalem* by two severall squares, the lesser being Cubits, the larger being Furlongs, the wal thereof being 144. Cubits, and the extent of the City for length, highth, and breadth, 12000 Furlongs; for in al it must bee equal; and if it should bee a fabrick of 12000 Furlongs, it must then bee 1500 miles in length, for every 8. Furlongs is a Mile, and every 8000. 1000. miles, and every 4000, 500, miles; where is the Carpenter, who shal make the scaffolds? and what region shal contain it?

Then again, it must bee necessarily assented, that this man the Angel was a Phoenix even our Savior Christ (for never was nor ever shal bee any but himsele man, and Angel) whose stature, and length of body neither furlongs, nor cubits can imply, nor intend: but they may bee applied to the measure of his years, and since that and nothing else can bee intended thereby, let a square bee made of the lesser measure the cubits being 144. which is the tru square of 12. the root of the Church the new *Ierusalem*, and multiply it by 12. and then certainly in the great measure of furlongs it amounteth to 1728. and who wil then determine that the world shall continue another 1000. years, when hee findeth not either any explicite or implicite mention of any year after that year, in the whole Bible? see Rev. 21. 2, 10, 22. and 11. 12, 13, 14, 15, 16, 17.

3. Gods promise foretold by *Isaiab* the Prophet, and *John* in his Revel. that God wil have National Churches of the Gentiles, *Ma. 60.*

V. 3, *And the Gentiles shall walk in the light* (having in the 1. verse named *Ierusalem*, applying al the discourse in that cap. to

Ieru-

Ierusalem) and Kings at the brightnesse of thy rising up.

V. 5. Thou shalt see, and shine: thine heart shall bee astonished, and enlarged, because the multitude of the sea shall be converted unto thee, and the riches of the Gentiles shall come unto thee.

10. And the sons of strangers shall build up thy wals, and their Kings shall minister unto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11. Therefore thy gates shall bee open continually: neither day nor night shall they bee shut, that men may bring unto thee the riches of the Gentiles, and that their Kings may bee brought.

16. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of Kings: and thou shalt know that I the Lord am thy savior, and Redeemer, the mighty one of Iacob.

Rev. 21. v. 24. And the people, which are saved, shall walk in the light of it (meaning the holy City the new Ierusalem, as in the 2. & 10. verses): and the Kings of the Earth shall bring their glory and honor unto it.

26. And the glory, and honor of the Gentiles shall bee brought unto it, Rev. 11. v. 15. The Kingdoms of this world are become our Lords and his Christs, and he shall reign for evermore.

4. Gods purpose declared, and pronounced by Ieremiah the Prophet, and ingeminated in the 49. cap. 19. & 20. vers. and the 50. cap. 44. 45. & 46. ve. that God wil make Israel to rest by weak, and contemptible means, viz. in these words.

Behold hee shall come up like a Lion from the swelling of Iordan, unto the strong habitation: for I wil make Israel to rest, and I wil make them to hast away from her: and who is a chosen man, that I may appoint against her? and who is like mee, and who wil appoint mee the time? and who is the Shepherd that wil stand before mee?

Therefore hear the counsel of the Lord that hee hath devised against Babel, and his purpose that hee hath conceived against the land of the Caldeans: surely the least of the flock shall draw them out: surely hee shall make their habitation desolate with them.

At the noise of the winning of Babel the earth is moved, and the cry is heard among the Nations.

5. Gods threats against the spoilers of Zion, and wicked, and treacherous doers against it, and his promise to make it a quiet habitation, denounced, declared, and foretold by Isaiah the Prophet in his 33. cap.

Ver 1. Wo to thee that spoylest, and wast not spoyled; and dealest treacherously, and they dealt not treacherously with thee. When thou shalt cease to spoyle, thou shalt be spoyled: when thou shalt make an end of dealing treacherously, they shall deal treacherously against thee.

Ver. 17. Thine heart shall meditate feare, Where is the Scribe? Where is the receiver? Where is he that counted the towers?

18. Thine eye shall see the King in his glory, they shall behold the and far off.

Ver. 19. Thou shalt not see a fierce people, a people of a dark speech, that thou canst not perceiue, and of a stammering tongue that thou canst not understand,

Ver. 20. Look upon Zion the city of our solemn feasts: thine eyes shall see Ierusalem a quiet habitation, a tabernacle that cannot be re-moved, and the stakes thereof cannot be taken away, neither shall any of the cords thereof be broken.

Hath Ierusalem the church at any time heretofore, or is it now a quiet habitation? Hath Israel at any time had rest? Hath the earth as yet been moved at the winning of Babel, hath the cry been heard amongst the nations.

6. Gods vengeance threatened against breakers of covenants made before him in the house, that is called by his name by Jeremiah the Prophet, chap. 34.

Ver. 15. And ye were turned, and had done right in my sight, in proclaiming liberty every man to his neighbor, and ye had made an covenant in the house whereupon my name is called.

Ver. 16. But ye repented, and polluted my name: for ye have caused every man his servant, and every man his handmaid, whom ye had set at liberty, at their pleasure to return and hold them in subjection to bee unto you as servants, and as handmaids.

17. Therefore thus saith the Lord, ye have not obeyed mee in proclaiming freedom to every man to his brother, and every man to his neighbor. Behold I will proclaim a liberty for you saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you a terror to all the Kingdom of the earth.

18. And I will give those men that have broken my covenant, and have not kept the words of the covenant, which they had made before mee, when they cut the calf in twain and passed between the parts thereof.

19. The princes of Iudah, and the princes of Ierusalem, the Eunuchs,

niches, and the priests, and all the people of the land, which passed between the parts of the calf.

20. I wil even give them into the hands of their enemies, and into the hands of them that seek their life; and their dead bodies shal bee for meat unto the fowls of the beaven, and to the beasts of the earth.

See yee nothing al yee, to whom I speak in al this, that is here layed together out of holy Writ? Is not *Englands* present Covenant an even paralel with this? Discern yee not an inevitable wo pronounced against al breakers of such Covenant, unless they repent, become charitable, lowly, obedient, and humble? Do yee suppose that if yee have not corporally, and orally covenanted, that yee are free, and exempt from the Covenant? Are yee not within, and of the nation? The Parliament representeth the whole body of the nation, within which you are involved; and without al doubt whosoever partaketh in constraining the breach of Covenant, wil partake both of the reproach, and of the punishment, howsoever hee flatter himself that hee is exempt, because hee hath not corporally taken it. Do yee flatter and perswade your selves that yee are chosen instruments to purge the Church, and restore justice? No, no, Your thoughts are not Gods thoughts, nor your wayes his wayes. Your wayes are insulting wayes, yee overflow the banks, and so long this floods wil not abate, and come within a calm, and smooth running chanel.

Yee may see if yee wil, for it is very evident that God wil use despised and despicable means for exaltation of his glory, and for the peace of *Zion, Israel, and Jerusalem*. *Democritus* is confident that God wil purge this realm, and make it a pure Church both for doctrine and discipline, and restore justice, whose bones bee dry, and that very shortly, but not by your means, by anarchical confusion. Yee are not the men, yee are infants, and but of half age; before your infants age be fully complete, yee wil discern who begot yee, and both fathers, and children, if they persist in these destructive wayes (*Democritus* feareth) wil fall, and perish together, and then yee wil provoke him to laugh at you profrely, when your sence of feeling hath forced yee to apprehend that, which neither your sharp sights, nor quick wits, nor deep judgments, nor singular spirits, nor pretended popular holiness could ever apprehend. *Democritus* hath many more sheets of this like

wholesome phisick prepared to cure your lunacy ; but *Demetrius*, who should minister it, is sick of the same disease, and must bee first cured. If yee bee not al cured within moneths, no years, *Democritus* wil despaire of your recovery, and if yee perish, let God bee glorified, and *Democritus* wil never act the part of *Heraclitus*,

Ad Angliam in tenebras,

et Anglos in tenebris

vice strena 1648.

Cum ^{tuas} *tenebras* *Gracè* signaverit *atras,*

Unde opus ex tenebris Anglia luce tibi?

Enpatet, absorpta es quia sordibus exitiosis,

Nec licet insidias cernere posse tetras.

Viribus ipsa tuis languescens squallida torpes,

Nec non ex tenebris ultima spesque salus.

Anglé amens votum quicumque es, qui violâris,

Vendes tu patriam mancipatione lupa?

Integra pro votis violans quadrata rotundis

Ærumnis misere mole tuâque rues.

Emisit vocem gallus, fac flens respice,

Ni simul ac Iudas Perire perire petas.

Respice, quaso Deum, regem, patriam, quoque legem,

Cumque Deo pactus respice quaso tuum.

Ex favore Dei rex pendet, patria, pax, lex;

Exodere corrupto deseris ipse Deum,

Desertoque Deo regem, patriam, quoque legem;

Indè ubi spesve fides, undè quit esse salus?

Proteget omnipotens regem, patriam, quoque legem,

Imminet at tibi, (ua) perfide scito, malum.

Perditio vestra ex vobis pharisei.

Deus nec potest decipi, nec vult irrideri.

Quos autem perdere vult, dementat.

God wil not mocked bec nor yet deceiv'd

Men shap'd for spoil of wisdom are bereav'd.

Proò dolor. 5 FE 62.

Quia va pterantibus, pravaricantibus indubitanter.

FINIS.



